shadowy heaps, each billet retaining its original form though it lacks material substance. This region is presided over by an evil being with a desire for human flesh; his characteristics are recored in the story on page .

The above list by no means exhausts the anthropomorphic beings of the Bella Coola belief, either with respect to those resident in Nusmät'a or on this world. Those described are the most important, and the writer believes that enough have been given to make clear the religious attitude of the Bella Coola to beings of this type. Others appear only in connection with kusiut dances, and a consideration of them can be deferred until Chapter XI, while some belong especially to shamanism and allied subjects treated in Chapter IX.

Zoomorphic Beings.

The attitude of mingled hope and fear with which the Bella Coola regard their supernatural beings of anthropomorphic form is also typical of their thoughts and actions concerning those of zoomorphic form. In the supernatural world creatures also, as well. the dividing line between human and animal beings is not clearly defined; fabulous monsters have the mentality of super-men, and can be appeased, besought, or cajoled precisely as are anthropomorphic beings. Like those of human form, moreover, supernatural animals can bestow either weal or woe on human beings with whom they come in contact. Thus the division shown in this chapter must therefore be regarded as merely for convenience; it does not correspond to a cleavage in the minds of the Bella Coola.

One of the most dreaded animals known to the Bella Coola is the Sntaq, a monster it about the size of a large Grizzly Bear, and has its with long, silky, beautiful hair, blue-gray in colour. The animal walks on its short hind legs, in an almost upright position so that the long fore-legs touch the ground at intervals; these are provided with sharp talons resembling, but larger than those of an eagle, only larger. It has no tail. The great strength of the animal rests on the fact that their eyes revolve in their sockets, so that, and when reversed,

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piercing beams shoot forth which strike senseless anyone on whom they fall. Having thus stunned its victim, the ~~xnixnx~~ sn n q picks him up and stuffs him into a broad-mouthed basket, carried on the back. It is provided with spikes inclined inwards and downwards so that, once thrust within, it is impossible for aperson to climb out. Human beings are carried in this way to the beastès lair, a cave in the mountains, where they are devoured at leisure. Wolves always accompany sn n q; in fact,they may almost be termed attendants upon the larger animals.(1) Like other supernatural creatures these are impervious to most mortal weapons. There is, however, one method of overcoming them. If a hunter cut himself on the under side of his right leg so that the blood flow freely, and smear a bullet with this, it can kill a sn n q. Similar success is gained by biting the tongue and coating the bullet with blood so obtained.

Another animal which is rendered powerless by the same charm is the oqs. This beast somewhat resembles a man, its hands especially, and the region around the eyes being distinctly human. It walks on its hind legs, in a stooping posture, its long arms swinging below the knees; in height it is rather less than the average man. With the exception of its face, the entire body is covered with long hair, the growth being most profuse on the chest which is large, corresponding to the great strength of the animal. Quod maxime in hac bestia mireris, penem habet tam longum ut ambulanti convolvendus sit amplexuque portandus: hostes territat arborum stipites bracchiis et pene tundendo. Traditur cum mulier quaedam semel e rivo aquam hauriret Boqs qui in ~~xkkxxixxxxkkxxx~~ ulteriore ripa esset abditus penem evolutum sub aquam in alteram ripam porrexisse ut cum muliere coiret. Quam simul ut illo esset contacta tanquam in lapidem conversam movere sese propter appulsum monstruosum nequivisse. Concidere inde penem conati comites illus nil tamen profecere. Finally

(1). ~~There~~ are many Bella Coola stories concerning sn n q, ~~a number of which are to b~~ found in Chapter XV.

~~Spelling~~

one of them brought a salal-berry leaf whereupon the monster, dreading ~~to be cut with~~ its razor-like edge, withdrew.

The following stories illustrate, better than any description, ~~could do~~, the attitude of the Bella Coola towards these animals. Not many years ago a certain Qäk'lis was encamped with his wife and child in the Bay of the Thousand Islands, ~~At~~ Ältukwläkso's, about two miles above Namu, one of the haunts of Boqs. He heard a number of the creatures in the forest behind him and seized his gun, at the same time calling out to them to go away. Instead, ~~xxxxxxx~~ the breaking of branches and beating upon trees-trunks ~~grew~~ came nearer. Becoming alarmed, he called out once more:

"Go away, or you shall feel my power."

They still approached and Qäk'lis fired in the direction of the sounds. The answer was a wild commotion in the forest, roars, grunts, pounding, and the breaking of branches. The hunter, now thoroughly alarmed, told his wife and child to embark in the canoe while he covered their retreat with his gun. He followed them without molestation, and anchored his craft not far from shore. The Boqs could be heard plainly as they rushed to and fro on ~~the shore~~ the beach, but only ~~the~~ vague outlines of their forms were visible in the darkness. Presently, though there was no wind, the canoe began to roll as if in a heavy sea. Qäk'lis decided to ~~paddle away~~ flee to Restoration Bay, but before he had gone far his paddle struck the bottom, in spite of the fact that he was in mid-channel. Looking up, he saw that the mountains were higher than usual; the Boqs had, by their supernatural power, raised the whole area so that the water had been almost entirely drained away. They are the only supernatural beings with this power. Qäk'lis jumped overboard into water which reached only to his knees, and towed his canoe to Restoration Bay, the Boqs following him along the shore. One of the features which the Bella Coola ~~xxxxxx~~ consider most surprising about this incident is that he did not tread upon the fish which must have been driven into the shallows.

This is not the only occasion on which ~~that~~ Boqs have appeared near Restoration Bay. Within the lifetime of the father of one of my informants, a chief set out with some friends

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from Kwatna, bound for Namu. They travelled overland to Restoration Bay, ~~and~~ thence by canoe, making the journey without incident. When ~~they were~~ returning, they decided to stop to gather clams on the rocky point of the bay. As the canoe shot around the tip of the promontory, they saw a Sóqs gathering shell-fish. The paddlers backed their canoe behind some rocks ~~from which~~ whence they could watch without being seen. The creature acted as if frightened; it kept looking backwards, then hurriedly scraped up some clams with its fore-paws, dashed off with these into the forest, and came back for more. The chief decided to attack the animal. A frontal approach was impossible owing to lack of cover, so he landed and crept stealthily through the forest, armed with his Hudson Bay Company's musket. Presently he stumbled upon a heap of clams which the animal had collected. He waited until it returned with another load, then raised his musket and fired. Instead of killing the Sóqs, its supernatural power was so great that the hunter's musket burst in his hands, though he himself was not injured. The Sóqs shrieked and whistled as if in anger, and at once hordes of its mates came dashing ~~out~~ through the forest. The frightened chief rushed out ~~to~~ on the beach and called to his comrades to save him. They brought the canoe so close to the shore that he could clamber aboard, and then paddled away without molestation.

The Bella Coola believe that the Sóqs, unlike most supernatural animals, have not abandoned the country since the coming of the white man. One of the writer informant's was most insistent that they still lived near Namu, and promised to show him one if he accompanied him to that spot. The Indian in question, a Kimsquit man, refuses to camp at the place where, he affirms, Sóqs are common. Another of my informants stated that though he had never actually seen one of the monsters, a horde of them surrounded his camp near Canmoe Crossing for a week. Every night he heard them roaring and beating on trees and branches. A curious blending of old and new beliefs was recorded in connection with this statement. My informant remarked that he was once gathering fire-wood when he heard the creatures close in upon him. His head swam with terror, until he remembered that he was a Christian; he called on Jesus to help him, grabbed his axe, and dashed

3. Which is the correct spelling?

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towards the place from which the loudest sounds were proceeding. He heard the animals moving off all around him, but failed to see any of them.

As recently as 1924 Qoqs have been heard, according to popular Bella Coola belief. In January of that year a number of young Bella Coola were returning home in a motor-boat from Ocean Falls to Bella Coola. They camped for the night on Dean Channel, and were startled to hear a crashing of bushes and beating of tree-trunks. Thoroughly alarmed, they directed the beams of several electric torches in the direction of the sounds, but could see nothing. At last they started the engine of their motor-boat, and this noise so frightened the Qoqs that they drew off, without exposing themselves to sight.

An animal somewhat similar to the Qoqs is the Älälkwis. The Bella Coola state that long, long ago, Älälkwis lived as human beings near Port John on Evans Arm, King Island. They were a strange people, with peculiar rites including the worship of fire. Their neighbours, the Bella Bella, from whom they differed entirely, determined to destroy the Älälkwis. A massacre took place, and only a few survivors escaped to an island on one of the lakes in the interior of King Island. Here, in course of generations, they grew hairy and lost their human characteristics, though it is said that a few paintings made by them still remain. Not many years ago some Bella Coola saw what may have been the last surviving Älälkwis. Two hairy creatures were observed fishing from a skin boat on Burke Channel. As soon as they realised that they were observed, they dashed ashore, broke up the framework of their canoe, and plunged into the forest, carrying its skin covering. Nothing more seems to be known concerning them, nor do they appear ever to have granted supernatural assistance to anyone.

Another supernatural animal is the Qaqlnk'. It somewhat resembles a cow, although its legs are shorter and its body, which is white and hairless, is heavier. In spite of its awkward build, this animal can move rapidly and to catch birds and animals with its tongue which can be shot forth to a tremendous distance. Various stories are told concerning Qaqlnk'. (1). One of its characteristics is that it causes gales.

(1). See page .

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~~lives~~, The country where one lives invariably is ~~sure to be~~ denuded of underbrush and even pebbles; ~~all~~ everything movable is blown away, ~~else is~~ leaving only trees and gaping holes in the earth. In such regions no fire can be lit. The last known area of this kind is up the river behind Green Bay, about four miles from the sea. So far as the writer ~~is aware,~~ could learn Gabink' have never assisted Bella Coola in any way or played any part in the social life of the community. They are feared on account of their supernatural power, but appear so seldom ~~that they are~~ as to be practically disregarded.

More common than the last, and accordingly more important, is the Haohao. ~~This~~ It is an enormous bird with bony wings and long, flexible beak. As it flies, ~~its bony~~ the wings rattle violently, and its note, an oft repeated "Hao, hao, hao" can be heard for miles. These birds are said to have been ~~common~~ numerous in former years, and are well known to all Bella Coola. Masked figures representing them are often used at kusiut dances, ~~so their appearance is well known to all.~~

The most striking characteristic of the Haohao, and the reason for which it is feared, is its practice of inserting its long beak up the rectum of anyone sleeping carelessly in the forest ~~and~~ to drawing forth his entrails.

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This can be prevented by standing upright, a staff, such as all hunters carry, before going to sleep.

A popular story states that once, not many years ago, at the edge of a canyon a number of men ~~were~~ camped near their home, without taking this precaution. One of them was awakened by a slight movement of one of his companions and, looking up, he saw the long neck and beak of a haohao projecting over the rim of the canyon and sucking his partner's entrails. The convulsive shiver of the stricken man had awakened him. With his bow he shot an arrow into the bird's neck, causing it to disappear over the brink. Presently the long beak reappeared and he discharged another arrow with the same result. Again and again this happened until the attack ceased at dawn. The hunter assumed that a single bird had been repeated attacking, but when he looked over the edge of the cliff, he saw below a number of carcasses, each with an arrow in its throat. The canyon must have been a roosting place for the birds. His companions seemed still asleep. but when he investigated he found that all were dead; only the slightly enlarged orifice showed how the fell deed had been done.

No haohao has been seen within recent years, but one informant and her husband heard them on the south side of Bella Coola River about two miles from the sea. They would have been frightened at any time but Nightfall increased their fears. Their dogs heard the sound and howled in dread. The woman threw on their fire, several soiled blankets, her only pair of shoes, and some dry salmon, which supernatural beings abhor. Then she and her husband fled home, waving lanterns to and fro and firing musket shots in all directions. The birds did not follow them, but They considered themselves fortunate to reach Bella Coola unmolested.

The beliefs of the Bella Coola concerning the supernatural animals just described are tolerably exact; they know their appearance and what to expect and what to do if one is encountered. In addition to these, they assume the existence of monsters of indefinite form which they term Snusx. Any supernatural creature, a sasq'ak for example, is spoken of as a Snusx in general, not specific, classification. Consequently, what one Bella Coola may describe as a Snusx is given a specific name by someone else with wider knowledge. As far as the writer learned there is no name other than Snusx for creatures which move from the ocean in April to clear the way for salmon and spend the summer in the lakes of the interior, or beneath the ice of glaciers. They have the power of assuming various forms, sometimes even human, though they usually appear as giant, hairless bear-like creatures with short legs and brown skin. Their eyes are large, round, and glassy. In whatever form these creatures may appear, they are almost certain to bring disaster to the beholder. One of the haunts of Snusx is beneath the glacier on Mt. Cq'wan'i, behind the small mountain which rises at Kemano, on the south side of the Bella Coola River about half a mile from the sea. It is said that only a few years ago a white man, having heard of these creatures, went to Mud Lake with a number of Bella Coola. All the Indians were able to hear the roaring of the beasts, louder than the whistle of the steamer, but the white man seemed deaf to it, though the power of the Snusx affected him, for he died on his way back to the village.

Other Snusx are said to live near Kimsquit. The father of a now middle-aged woman is said to have guided a white man to the spot. Through a telescope he saw an enormous animal, and passed the instrument to a Kimsquit Indian who was a member of the party. He too saw it, but the effect was so powerful that he soon died. Theoretically, a man may receive supernatural aid from one of these monsters, but in practice they are regarded as entirely evil and to be avoided.

The creature to which the term Snusx is most often applied is one that lives in lakes; it has a huge mouth and can suck with incredible force. More specifically, this animal is termed a Skaintak. One of these creatures is said to have lived not long ago at Winter Bay, about six

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miles from Bella Coola, and a small one is said to be even now living in Ootsa Lake. ~~The Bella Coola tell~~ A number of stories are told concerning the Skämtsk; the following is a typical account (See also Chapter IX), ~~and the others will be given with other folk-tales in a later chapter.(1).~~

Within the lifetime of ~~one of our~~ our informants, two youths, a chief's son and a poor man's son, went to swim in one of the small lakes near Ootsa Lake. The chief's son, who was ready first, swam out, wearing a fancy belt, leaving his companion on the shore. When the latter was on the point of diving in he heard a dreadful sucking noise, combined with an ominous cackling. He called to the swimmer asking ~~whether~~ him if he, too, heard it.

"Yes," came the answer. "But it is nothing," and the youth continued his swim.

As the noise grew louder the boy on the bank cried out; "Come back! Come back! There is something bad there that we do not understand."

His friend in the water again answered; "Oh! There is nothing wrong."

The noise increased, and sticks and stones were ~~sucked~~ drawn from the bank and flew out towards the centre of the lake. The suction ~~eventually~~ grew so great that the youth on land was forced to clutch a tree trunk with his arms, while his legs ~~waved~~ fluttered out towards the ~~lake as if they had been~~ water like pennants, ~~fluttering~~ in a strong wind. ~~The strain on his arms was so terrific that he was almost forced to relinquish his grip before~~ When the suction subsided ~~—~~ and he looked at the lake the swimmer had vanished.

~~The survivor returned to the village where reported what had happened~~ and said. No one at the village believed his story; ~~instead,~~ he was made a prisoner, accused of having killed the chief's son. For a week the people questioned him daily without being able to shake his story; then they decided to kill him. The youth, learning of this, concluded that he might as well face the unknown peril, ~~of the lake as the certain death to be meted out by his fellows,~~ so he asked them to allow him to go swimming in the lake to prove that ~~there~~ was something dangerous there. They granted ~~that~~ the request, ~~and~~ as well as a further one, that he be sewn up in a tight-fitting suit of caribou skin, and armed with a knife.

"Now come with me," he said to his fellow-villagers when he was ready.

~~(1). See pages and . Other stories of these beasts are given in Chapter IX.~~

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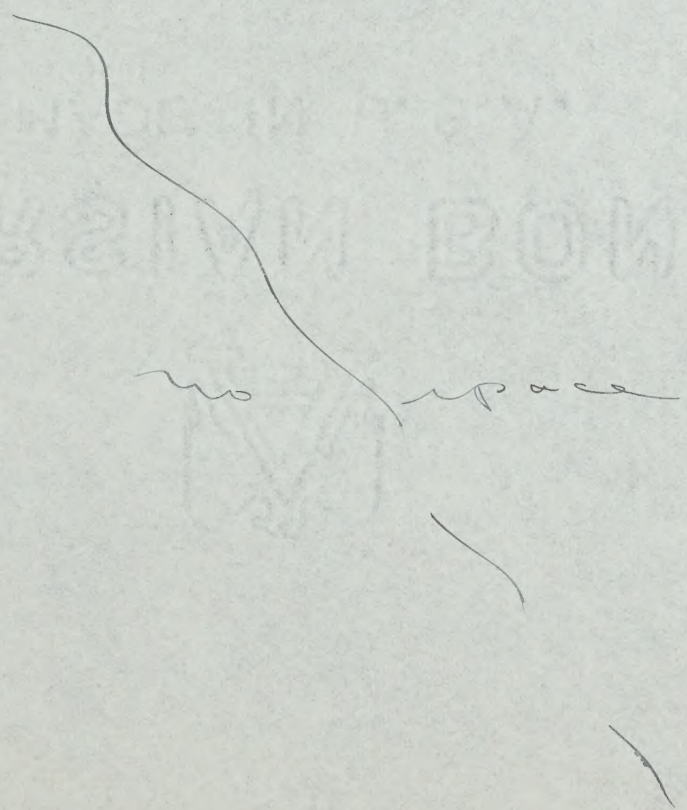
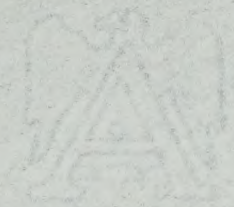
They waited on the shore while he swam out into the lake singing. Presently the ~~same~~ crackling and sucking sound was Heard, and soon the spectators were forced to clutch tree-trunks to ~~prevent~~ keep themselves from being drawn into the lake, while their legs were blown out horizontally as ~~his~~ the youth's had been on the previous occasion. When the wind subsided the swimmer had vanished.

He had been sucked into the stomach of a Skämtsk without being killed. Groping around, he presently found the corpse of the chief's son from which he cut the belt and put it on, as proof of his veracity should he succeed in returning home. Then he made his way to the neck of the monster ~~in which~~ through which he cut a hole. As the water rushed in he dived out. The surface was so far up that he was nearly drowned in reaching it; but, with his last gasp, his head rose above the water. He swam ashore without difficulty, and the evidence of the belt confirmed his story. ~~It did~~ The carcass of the Skämtsk ~~which~~ floated to the surface not long afterwards.





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